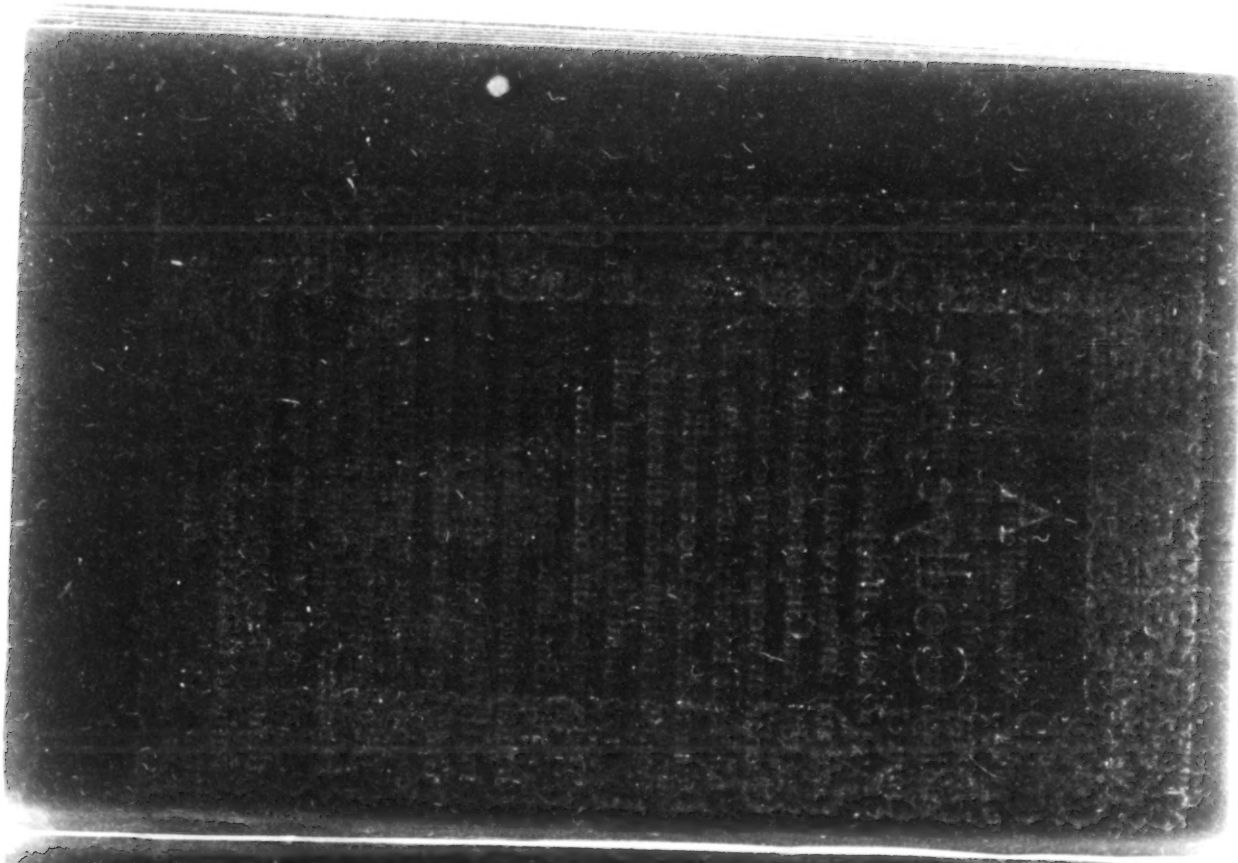
A Godlye, zealous, and profitable Sermon, vpon the seconde Chapter of S. Iames.

Preached at London, by Maister George Gifford, and publiſhed at the requeſt of ſundry godly and well diſpoſed perſons.

¶ Imprinted at London, for Tobie Cooke, dwelling at the Tigers head in Paules Churchyard. 1582.



The ſecond Chapter of Saint Iames, verſe. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26.

14 What auaileth it, my brethren, though a man ſaith he hath faith, when he hath no workes? can that faith ſaue him.

15 For if a Brother or a ſiſter be naked and deſtitute of daily foode.

16 And one of you ſay vnto them, Depart in peace, warme your ſelues, & fill your bellies: notwithſtanding yee giue them not thoſe things which are needfull to the body, what helpeth it?

17 Euen ſo the faith, if it haue no works, is dead in it ſelfe.

18 But ſome man might ſay, Thou haſt the faith, and I haue workes: ſhew me thy faith out of thy workes, and I will ſhew thee my faith by my workes.

19 Thou beleeueſt that there is one God: thou doeſt well: the diuels alſo beleeue it, and tremble.

20 But wilt thou vnderſtand, O thou vaine man, that the faithe which is without works, is dead?

21 Was not Abraham our Father iuſtified through workes, when he offered Iſaac his ſonne vpon the Altar?

22 Seeſt thou not that the faithe wrought with his workes? and through the workes was the faithe made perfect.

23 And the Scripture was fulfilled, which ſaithe, Abraham beleeued God, and it was imputed vnto him for righteouſneſſe: and hee was called the friend of God.

24 Ye ſee then how that of workes a man is iuſtified, and not of faith only.

25 Likewiſe alſo, was not Rahab the Harlot iuſtified through workes, when ſhe had receiued the meſſengers, and ſent them out another way?

26 For as the bodye without the ſpirit is dead, euen ſo the faith without workes, is dead.

The ſecond Chapter of S. Iames, verſe. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26.

I Haue choſen this portion of Scripture to interpret, becauſe there is very great vſe and cõmodity in the true and right vnderſtandinge thereof: and the doctrine therein contained, is moſt neceſſarie for all Chriſtians to know. Firſt, becauſe it doth directly and fully ouerthrowe and beate downe all carnall profeſſion of the Goſpell, ſhewing that the common and dead faith cannot ſaue a man. Secondly, becauſe it is the principall Pillar which the Papiſtes do leane vnto, & the chiefe place of Scripture which they doe peruert and abuſe, to proue and eſtablish Iuſtification by workes, and the merits of men, & to ouerthrow the frée iuſtifica-

tion we haue in our Lord Iesus Christ through faith. The holde whiche they take in this point, is vpon the ſpeaches and phraſes which the Apoſtle doth vſe: as when he ſaith: Abraham, our Father was iuſtified through workes. Alſo Rahab the Harlot, was iuſtyfied throughe workes. Likewiſe ye ſee, ỳ of workes a man is iuſtified, and not of faith onely: Wherein, the two Apoſtles of Chriſt, S. Paul & S. Iames, dw ſeeme to be flat contrarie ỳ one to the other: for wheras S. Paule ſaith, Abraham was iuſtyfied by faith alone and not by workes. Saint Iames ſaith, he was iuſtified by workes. Saint Paule ſaith and proueth by ſundrie and inuincible reaſons, that a man is iuſtified by faith alone without the workes of the lawe. Saint Iames ſaith ye ſee that a man is iuſtified by workes and not by faith onely: This contrarietie is but in appearaunce: for they both wrote by one ſpirite which is alwaies lyke himſelfe, and alwayes agreeth with hymſelfe. The whole blame therefore, is to light vppon vs, that we are ſo dym ſighted as not to ſee

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how these two seruauntes of GOD do iumpe agree together without anye iarre at all. I thinke it needefull for this cause before I come to handle the wordes of the Text as they lye in order, first to take awaye this shewe of discorde: If anye man will demaunde what cause there was which made them to appeare in outwarde shewe so contrary the one to the other? I answere, that, although there be no contrarietie in the matter it selfe which they teach yet the diuersitie of ỹ schollers which they lyght vppon, and the contrarie affection of those whome they instructed, caused them to vse a diuers and contrary order of teaching.

Saint Paule hauing to deale with such as woulde seeke to bee iustified, partlye by Faith in Christ, and partlye by their owne deedes, or the deedes of the Lawe, vseth this order, firste, shewing that wee were losse and condempned in our selues, then next iustified and saued through the merits of Christ: afterwarde that wee are sanctified in him, and must shewe forth

the fruits of our faith in a pure and holy life. S. Iames lighting vpon another sort of men, which confessed the free iustification through faith in Christ, yet in this they were deceiued, that they did not consider, how all those that are iustified, are sanctified, howe all those that are in Christ Iesus, are new creatures, that they are new borne, and walke not after the flesh, but after the spirite: that the true liuely, and iustifying faith doth bring forthe the fruites of righteousnesse in a holy conuersation. Howe because this cannot be remoued or separated from the right and liuely faithe, Sainte Iames goeth as it were backewarde and proueth, that where this latter, that is to say, the fruites of faith are wanting, there faith is wanting, and so his drift is to shewe that all vngodly and carnall professours of Christe, haue but a dead faith, which in no respect is able for to helpe or saue them. A second cause why they seeme so much to differ, is herein, that men doe not marke well howe they handle, not the selfe same matter, nor haue

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not the ſame diſte. For Saint Paule laboureth to prooue, that the true faythe dooth ioyne vs to Chriſte, and thereby ſaue vs. Saint Iames heere beateth vpon this pointe, that the dead faithe which is but a bare Image of the right Faithe cannot profite a man, this ſhall appeare in the wordes of the Text, and alſo a thirde cauſe is, that they doo not take this worde iuſtified in the ſame ſence, but diuerſlye as it ſhall be prowued afterwarde: Now wyll I come vnto the Texte. What auaileth it my bretheren, though a man (ſaith he) hath Faith, when hee hath no workes, can the Faithe ſaue him? This is his propoſition, and the matter which hee will diſpute vppon in the whole Texte following, thus much it is in effect, that it dooth not auayle a man to ſaye hee hath Faith, nor it dooth not profite him to boaſte and braggе, and to make profeſſion thereof, when hee hath no good woorkes: the reaſon is this, becauſe it cannot ſaue him: marke and obſerue this well, for heere at the firſt enterraunce, the blindneſſe of the Papiſtes

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and their folly, doth manifestly bewraie it selfe, when as they doe not see nor vnderstand, that it is not the purpose of the Apostle in this place, to dispute vpon this point, whether the true faith dooth saue and iustifie or not: but to shew that such as haue not good workes, haue not the true faithe in them, and therefore whatsoeuer they professe, they cannot be saued, for he dooth not propounde his matter thus: what auaileth it though a man haue faith and haue not workes; but, what auaileth it though a man saye, he hath faith & hath not works? Whereby it is very manifest, that when Saint Iames dooth attribute the name of faith vnto this dead Image, hee dooth it not in proper, but in abusiue speach, and after the manner of those men which called it faith, when as in very deede it is none, but onely a certaine resemblaunce and shaddowe thereof. Thus much for this enteraunce & state of his disputation, now followe his reasons by which he dooth proue, that this kinde of Faith cannot auaile or profite a man, for hee dooth proue it very stronglye and pithe-

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lye. The first of them is taken from a comparison or similitude which he setteth downe thus, If a brother or a sister bee naked and destitute of dayly foode, and one of you say vnto them, depart in peace, warme your selues, and fill your bellyes, notwithstanding ye giue them not those things which are needefull to the body, what helpeth it? This is the summe of the matter: There commeth vnto you a poore man or a poore woman, which lacketh clothes and sustenaunce, you giue them gentle and fayre wordes, God helpe ye, God succour yee, and send ye relæfe: but ye giue them nothing, can this helpe the poore man, or the poore woman? Shall they not for all your louing words sterue for colde & die for hunger, if euerye man should serue them so, and giue them no other almes: why doe yee not see then, that as this almes & liberalytie to the poore which is but in faire speeches, is colde & doth not help, so in like manner ẏ Faith which is but in words and outward profession of speach, although it be wͤ neuer so great brags, is dead, & thē furder why do ye not vn-

vnderstand that a thing which is weak and dead in it selfe, can by no meanes haue power to giue life, and to saue. But obserue it a little better, thus the comparison standeth, if that liberality which is onely in woords be colde or dead, and dooth not profit the poore, nor make him a liberall man which vseth it: then it followeth also, that that Faith which is onely in speach is dead, and therefore cannot saue or profit him which hath it, if wordes onely could profit or cause it to be faith, why should not words also profit the poore man or woman which is destitute? If words onely can make a faithfull man, why should not words make a liberall man? If for a man to say he hath faith, be of that power to doo the greatest things, as namely to couple vs to Christ, to rayse the soule from death to lyfe, to put the Diuell to flight, and to ouercome the world? Should it not be able to doo the lesser, that is to say, so far to preuaile with vs, & to haue such power in vs: as to bring foorth good works? Deere brethren, know ẏ if it bee aliue & doo the former, it must needs doo this:

this: if it doe not this latter, then ſurely it is dead & can do nothing to ſaue vs. This is a moſt plaine and forcible reaſon to prooue, that the faith of a carnall and worldly Goſpeller, is but a dead ſhewe of faith, and therefore he is not iuſtifyed nor ſaued, neyther can hée iuſtified nor ſaued thereby: ſæing it hath no life in it ſelfe to worke and to bring foorth fruites, it cannot giue lyfe vnto him, for howe ſhould it bring that which it hath not? To ſet it foorth more plainly, thus ỳ Apoſtle addeth: but ſome man might ſaye, thou haſte the faith and I haue workes, ſhewe me thy faith by thy workes, and I will ſhewe thée my faith by my workes. Ye ſheweth hére how euery ſimple man which is a true Chriſtian, maye be able to deale againſt the greateſt and moſt ſkilfull Doctour that is, to prooue that he hath no faith if he hath not good workes, for when he ſaith, Some man will ſay, it is as much, as if he had ſaid, any man may ſay, thou haſt faith, that is, thou makeſt thy boaſt that thou haſt faithe, ſhewe it by thy workes: becauſe faith is an holye thing,

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wrought by Gods spirite, and a lyuely and mightie thing, therefore it cannot be without holy and good actions. For as a man is knowen to be dead, whē he doth not breath, cannot stir, see, heare, and such lyke, and contrariwise, when he dooth any of these, he is known to be aliue: euen so is it with faithe, if it can or dw bring forth no good workes, then is it dead, on the contrarie part, the actions & stirring thereof, dw shewe it to be aliue. This is a strong place against all those which doe not onely vaunt themselues of a vaine and dead beleefe, but also woulde leaue no mark to know who are of God and who are of the Diuell: Let a man take them tardy in any foule vice, wherin they wallow, & say vnto them, ye are out of the waye, ye haue not the true beleefe in God, ye are couetous, ye are a worldling, ye are a drunkard, & an adulterer or such like, their answere is ready. Who made you able to iudge, can you tell how I beleeue, will you take vppon you to se what is in my heart, whatsoeuer you say, I haue as good a beleefe as your selfe. Marke well now I

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pray ye, for here you may learne how to anſwere ſuch fellows: ſay thus vnto thē, faith indeed of it ſelfe is a ſecret thing in the hart, but yet becauſe it cā no more be without good deeds, then fire can be without heate: the Lord doth bid vs by his Apoſtle to ſay vnto ye, ſhewe me your faith by your workes, & whē your tongue is foule & your deeds are wicked, moſt certaine it is that the hart is vncleane, & ther is no right faith, for that doth purge the hart, as S. Peter ſaith. Act. 15. Looke but vpon mens words & outward brags of their beleefe, & ye would think there were ſuch plenty of faith, that ther could be almoſt no more, euery man dooth ſo ſtrongly beleeue in Chriſt. But come to this touchſtone & trial which is heere giuen vs, ſhew thy faith by thy workes, & it ſhall by & by carry vs ſo far on ỹ other ſide, when we ſee ſuch flouds of all horrible & beaſtly ſins, ỹ it will cauſe vs to think vpon this ſaying. When ỹ Son of man commeth, ſhall he finde faith vpon the earth? For if this be true, as it is is moſt true, becauſe God himſelfe hath ſet it downe: ỹ the faith which is wont good

workes

workes is dead, and those are Infidels, which like brute beasts care not but for the things of this world, and make no conscience of committing all kinde of euyll woorkes: Doe ye suppose that if the Sonne of man should nowe come, that he shoulde finde any great store of faith? Alas, alas, how many are the sinfull dèedes of the most men, which shew that they haue no faith? How fewe are the good workes, and how weake euen in the small remnaunt of the godlye, which dooth declare how poore and slender their faithe is? But wee must yet procéede further in this matter, and as it were strike it a little déeper. As men are wily to deceiue themselues, so they will héere yet finde a hole to créepe out at, although they be neuer so wicked: for thus they wyll saye. It is true, Gods worde saith, that faith is shewed foorth by good workes, well, I thanke God, though I haue many vices in mée, and am full of infirmities, yet I am not altogether without good workes: I am not so gracelesse, but at some times I remember God by prayer: I doo accor-
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bing to my abilitie giue to the poore: I am ready to pleasure my frend: do not these things sufficiently shewe that I haue faith? Dearely beloued take heed, for here you may some be deceiued, it is not the meaning of the Apostle when he saith, shew me thy faith by thy works that a few scattered scraps of good deds, among great heapes of sinfull workes, and as it were a few graines of Corne in a great heape of Chaffe, should be a true witnesse of the same. For it must be shewed bothe in forsaking & renouncing all euill wayes, and also in following after all godnes: for it is without all controuersie, that those which seeme to be good worke before men, are not so before God, in ye man which is giuen ouer to commit sin: can that which is good come out of ye same heart, in which vngodlynesse aigneth: either make the tree good (say Christ) and the fruite good, or else make the tree euill and the fruite euill: a good tree cannot bring forth euil fruit, Mat.12 33. neither can an euill tree bring forth Luk.6.43. good fruite? Can the same Tree bring forth both good fruite and euill fruite?

Iam. 3. 11. 1. Ioh 3. 7.

poth a fountain at the same place (saith S. Iames) send forth both sweet and bitter water? Be not deceiued (saith Saint Iohn) he that worketh righteousnesse is righteous, he that commiteth sinne is of the Diuel. Some man will say, doth not the most godly man that liueth commit sin, & doth not ỹ good & the bad come together frõ him? The godly are lodẽ with the corruptions of the flesh, but yet they doo not commit sin, ỹ is to say, they are not giuen euer, as vngodly men are, to the obedience of sin: they ar spotted with imperfections, but they doo not take pleasure therein as the wicked do: although they feele a lumpishnesse in them vnto good workes, yet their whole race is applyed vnto good works: they would very faine obey their God on both les, that is to say, in forsaking all that he will, & doing all ỹ which he commaundeth thẽ. Contrariwise, the fleshly Infidell doth with all his hart giue vp himselfe to the whole race of his life to that which is filthy, if he doo any thing which is good it is but in shew, being not done sincerely, nor comming from a good rote: but of

selfe loue, vaine glorie, or such like. He doth not any thing for the Lords sake, but for his own. For loue him & ye shall finde him ready to do ye good, cease that, & his goodnesse doth die. Praise him, he will praise you againe, discommend him although he deserue it neuer so much, ye shall not come in his books, be ye neuer so good. Forget not this then I praye ye good brethren, when God hath set down so plain a rule to try our selues by, whether we be faithfull or Infidelles. If we finde our selues full of good workes, & our heart doth beare vs witnes that we do them euen for loue towards God: well are we, this doth declare our faith. But if our euill seedes abound, & our heart be vncleane, it is time to loke about vs, we are in a most miserable case. I wish of God, that we might often thinke vppon this, and be carefull to shewe our faithe to the worlde, by our good and pure lyfe. Be not afrayde to applye this to our selues, and also to deale against the vngodlye with it. For in this dissolute age, wherein iniquitie hath almost gotten the vpper hande, it is

moſt neceſſarye that we vſe this inſtrument which GOD hath put into our handes. Thou ſaiſt thou beleeueſt, ſhew thy faith by thy workes. Now followeth another reaſon: Thou beleeueſt there is one God: thou dooſt well: the Diuels alſo beleeue and tremble. Way this argument well, and ye ſhall plainely perceiue, that it doth nothing at all helpe a man to ſaye he hath faith, when he hath no good deedes: if this kinde of faith could ſaue him, then ſhould the Diuelles be ſaued alſo, becauſe they haue the ſame beleefe: but becauſe it is moſt certaine, that the Diuels ſhall not thereby be ſaued, therefore it is alſo as manifeſt, that thoſe men who haue no other beleefe but that which they haue, cannot be ſaued. Let vs ſee then how farre the faith of Diuelles dooth goe. Thou beleeueſt (ſaith he) that there is one God, or that God is one, and ſo thou thinkeſt this a great matter, not to beleeue as the vaine Gentiles, which did think there wer diuers Gods, and indeede for ſo farre thou dooſt well: but yet marke what a great matter thou haſt attained, the Diuelles

do beléeue the ſame, and yet haue therby no benefit or reconciliation with God, for they tremble when they remember the terrible iudgement ſeate & the euerlaſting fire which is prepared for them. This faith of the Diuils is not to be reſtrained to ſome one point, but ſtretcheth vnto the whole doctrine of Faithe. They doo ſtedfaſtly beléeue and knowe that Jeſus Chriſt dyed for the ſinnes of the worlde: this is a ſure reaſon that they know the doctrine of God, when they ſéeke to deface and ouerthrow it by contrary errours. When a man therefore is of a ſounde iudgement in the Scriptures for matters of Faithe, and is able to confirme euery point, and to ouerthrowe the contrarye errours: though many will ſaye, hée is a ſounde man, & he taketh himſelfe to be as great a Goſpeller as any other, yet if he haue no workes, if his faith be not a liuelye regenerating faith, he maye eſtéeme of himſelfe what he will, but the Lorde telleth vs that he is no more forwarde then the Diuelles, they are as ſound in the knowledge of trueth as hée.

And if this common and generall faithe would ſerue, they ſhould be ſaued as well as he. But it may be hære obiected, that there is great difference betwæne the faith of Diuelles, and the faithe of thoſe men which belæue, and yet haue no fruits of godlineſſe in them. The Diuells indæde do belæue all matters of faith to be true, but they do not nor cannot belæue, that they perteine any thing at all to them, they haue no hope of mercie: but men although they be very ſinfull, yet they are in hope that they ſhal be ſaued. Hær is a great difference therefore, and the faith of ſuch men goeth farre beyonde the faith of Diuelles. The Lorde giue vs eyes to ſæ, and hearts to vnderſtand, for I will ſhewe that the difference is. That the faithe of the Diuelles is more perfect: For what is the cauſe that the Diuelles haue no hope, and the wicked men think they haue hope, is it becauſe they haue leſſe faith, nay, it is becauſe they are more wiſe, and becauſe they giue credite to that which GOD hath threatened againſt them. They be-

leeue that he will powre out his wrath vpon them because hee hath sayde it: But the wicked men they are more foolish, and where God hath pronounced against them for their sinnes eternall fire, they doo not beleeue him, and so indeede their faithe commeth short of the faith of diuelles: they should beleeue the Lorde when hee telleth them that all those which doo not tourne from theyr vngodlynesse when hee calleth them to repentaunce, shall bee cast into Hell. But they blinde themselues, & will seeme to beleeue quite contrary vnto ỳ which God affirmeth: this is not to shut the doore to repentaunce, but to moone men to seeke for it, while God dooth offer himselfe, for they shall not be able when they will: it is God which must beget vs to himselfe, and giue vs the newe birthe, and sanctifie vs by his spirite to bring forthe the true fruites of Faith, and not to haue such a dead beleefe which doth chaunge vs no more then the faithe which the Diuells haue, doth chaunge them. For there be very manye at this daye, who

hæing ſtuffed as full of wickednelle as euer they can hold, and their wordes and dædes doe plainly ſhew that they are no more changed then Diuels, which will ſo bragge of their faith, and the ſtrength thereof, that if there ſhould be but ten in the whole Countrie ſaued, they hope to be of them: they neuer vnderſtode the doctrine which the Lord teacheth in this place, God giue vs vnderſtanding that we be not ſeduced, but that we may ſeek at the handes of Chriſte, to giue vs a faith which may differ from that which the diuels haue. Hære alſo ſhall appeare ỳ ignorance of the Papiſts: They would heare men in hande, that S. Iames both ſpeake of the ſame faith which S. Paule both, & ỳ he plainly affirmeth it doth not alone iuſtifie. But ſe hære as he ſaid before, what auaileth it if a man ſaye he hath faith and hath no workes, can that faith which is but in words, or the dead faith ſaue him? So now he telleth more plainly, what faithe it is which he ſpeaketh of, which cannot helpe a man, euen that which the Diuell hath. Is not that beleefe which Saint Paule ſaithe doth

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iuſtifie, wrought by ỹ holy Ghoſt: Shall we be ſo blaſphemous as to ſay the Diuels are partakers of him? You maye well perceiue therfore that Saint Iames doth ſpeake nothing againſt that which Saint Paule hath proued, how Chriſte alone is our righteouſneſſe, whome we take holde of onely by Faith, for he doth but ſhewe that the dead Picture of Faith, doth not ſaue. Remember well then what Faith is here ſpoken of, and the controuerſie is ſone decided. The Apoſtle now proceedeth to his laſt reaſon, which becauſe it is wonderfull ſtrong, he vieth as it were a certaine Preface vnto it, leaſt we ſhould paſſe lightly ouer it, without due conſideration. But wilt thou vnderſtand (ſayth he) O thou vaine man, that the faith which is without workes is dead? See howe vehemently he thundereth heere againſt the carnall profeſſour, calling him a vaine man, likewiſe wilt thou vnderſtande, cannot thoſe former reaſons ſatiſfie thee, are they not ſtronge inough to perſwade thee, or plaine inough to teach thee, I will let thee ſee

ſuch a reaſon, that neither thou, nor all the worlde, ſhall bee able for to gayne ſaie, it is ſo ſtrong and ſo manifeſt, that it will ſtoppe the mouthes of all the cauillers: and force them to confeſſe, will they, nill they, that the Faithe which is without workes is dead: ſee how meruailouſly the holy Ghoſte doth labour to driue vs from truſting to this broken ſtaffe, and to force vs to ſeeke after the true and right beleefe, if we haue any care to ſaue our ſoules. And doubtleſſe daylye experience doth teache vs howe needefull a thing this is. For the greateſt number of profeſſours, thinke nothing leſſe needefull then to ſeeke increaſe of Faithe, they ſuppoſe and they will ſaie, they beleeue well inough, they feele no want at all, what ſhoulde preaching doe, they canne but beleeue: In very deede this dead faithe of theirs, ſeemeth to them to be verye ſtrong, it cannot bee ſhaken, neither is it tryed or tempted, for to what purpoſe ſhould the Diuell much labour to ouerthrowe it: but thoſe which haue anye faith indeede, doo feele what neede there

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is to vse all meanes to strengthen it. But let vs come to the matter, he proo-ueth now by examples, that the true faith is knowne by good workes: the first example is of Abraham: thus it is to be opened: ye know that Abraham was an holy man, & a right man indeed, he was highly in fauour with God, the couenant was made with him, that in his seede all nations of the earth should be blessed: ye will then confesse that he had the right faith, there is no doubt at all in that. Likewise ye must needes graunt, ỹ as there is but one God, one mediatour, so there is but one Faith, wherupon it followeth, that as many as haue such a faith, or ỹ same faith which was in Abraham shalbe saued, & none els: for although euery one of ỹ children of Abraham do not attaine to the same measure & strength ỹ their father did, yet they are like him, and haue the same beleefe. Then I beseech you obserue well the second parte, wherein is declared howe the Faithe of Abraham was fruitfull, and did declare and shewe forthe it selfe by good workes, for hee

Ephe. 4. 5.
1. Tim. 2. 5.

Gen. 22. hée offered his ſonne Iſaac vpon the Alter. Wherevpon it doth alſo followe that all his Children, and all the ſonnes of GOD, doo declare and ſhew forth their Faith, by their good dædes: And whoſoeuer they be which do not ſo, they are degenerates and baſtardes, none of his children nor yet partakers of anye bleſſing with him, for their Faithe is dead, and therefore they are not aliue, do ye not ſée, dærely beloued, the meruailous force of this reaſon, and that it is as cléare as the Sunne: Héere is no ſtarting hole left for a man to hide himſelfe in, nor to creepe out at, but hee is holden faſt to this, that if hée will bée ſaued, he muſt ſo beléeue, that he declare and ſhew forth to the world by his good workes and holy life, how he walketh in the ſteps of his faithfull father Abrahã. But why doth he chooſe this one worke of Abraham before all the reſt? For his life did ſhine with holy workes, he was merciful to ỹ poore, he interteined & lodged ſtrangers, he was peaceable with al men, iuſt & true in all his delings: doubtles this did excell all ỹ reſt, & ſo far paſſe them,

them, that it may well inough be mentioned in ſtæde of them all, it did declare a wonderfull faithe and looue towards God, as we may eaſily ſæ. conſidering al the whole circumſtaunces of the ſtorie. God hath called him out of his natiue Countrey and from his Fathers houſe into a ſtraunge lande: he had promiſed him a ſonne by his wife Sara, of whom the bleſſed ſæde ſhould come, he performed this promiſe in his olde age, euen when Sara was by nature paſte Childe bearing, he had no other childe by her, the promiſe was made in none but in him, In Iſaac ſhall thy ſæde be bleſſed. Eath man ſhall now be driuen to confeſſe, that hære was a great triall, when God dooth bid him take his onely ſonne euen Iſaac, and goe thræ dayes iourney to the place which he would ſhew him, and to offer him vpon the Altar a ſlaine Sacrifice. How great a griefe is it for a louing father, to loſe a ſonne which he loueth dærely, eſpecially when he hath no more ſonnes: then how much græfe might this be, not onely to ſæ his ſonne ſlain, but alſo to ſlay him with his owne Gen. 21. 12.

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hands: and moſt of all that Childe, in whom the couenaunt of eternall lyfe was made, becauſe Chriſt ſhould come of him, who beeing dead, all hope of ſaluation did die with him. All this did not with-hold, but ỹ faith of Abraham caried ſo great a loue in him & feare towards God, that he neuer grudged at the matter, nor neuer made delay, but went indeede to haue ſlaine his ſonne, hauing bound him vpon the wode, and hauing taken in his hand the ſacrificing knyfe, to kil him. Then the Angell of the Lord frō heuen did forbid him. Before ỹ Lord it was as if it had beene done, becauſe Abraham did fully purpoſe to dw it, then we ſee plainlye by this, what the true faith is. But if any man ſhould obiect and ſay, this example is not fit: euerie man cannot be like Abraham, nor haue ſuch a faithe as he had, he was a rare man, few or none to be compared with him: Saint Iames doth anſwer: If ye thinke this example to be to high, and that ye are not to be meaſured by it, I will ſhew you another as lowe: what ſay ye to Rahab the Harlot, was not the iuſti-

iustified by workes, did not her faith declare it selfe by good workes? Can ye take any exception against this example? Will ye not be ashamed that your faith shoulde not be lyke hirs? As the faith of Abraham did vtter it selfe to the world, so did hirs, whereby she shewed her selfe to be a right daughter of Abraham, although she were not of his posteritie according to the flesh, but came of one of those cursed Nations, which God had commaunded the Children of Israell to rote out and destroy, yet I say she was his daughter, according as S. Paule setteth it forth, in the Epistle to the Romanes, that he should be the Father not onely of them which are of the Circumcision, but also of those ỹ walke in ỹ steps of the faith of our father Abraham: like as all his children both of the Iewes & Gentiles must do which will be blessed wt their faithfull father Abrahā. Whē we haue hēr ỹ example of ỹ father of all ỹ faithfull, with ỹ exāple of one of his daughters, which had ben a pore harlot, what excuse remaineth, or what can we pretende, shall we not blushe, and

Rom. 4. 12.

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be ashamed to say that we beléeue well, and take our selues to be the Children of Abraham and the Children of God, when we are no more lyke hym, then (as the common saying is) an Apple is lyke an Oyster. Christ our Sauiour doth vse this reason against the Phare-sies in the Gospell of S. Iohn. If ye were Abrahams Children (sayth he) ye Ioh.8.3. would do the workes of Abraham: but now ye go about to kyll me, a man that haue told you the trueth which I haue heard of God: this dyd not Abraham. And a little after: Ye are of your father the Deuyll, and the lustes of your father ye wyll do. What would we haue more plaine then this: Euen the very seed and posteritie of Abraham, which take the-selues to be the children of Abraham, & the children of God, yet Christ Iesus telleth them plainly they are the child-ren of the Deuill, and why? Because their workes were not like the workes of A-braham, their beleefe was not lyke his, but it was dead. Shall we not then as boldly say at this day, nay rather, doeth not Christ speake as plainly as he dyd:

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and telleth vngodly men to their face, howſoeuer ye brag of your faithe, it is but dead, and howſoeuer ye boaſt and take your ſelues to be the Children of God, yet in very déede, vnleſſe ye returne from your vngodly waies, & ſhew foorth the fruittes of a true and liuely faith, ye are the children of the Diuell: truſt not vnto your vaine hope and dead faith, for it will but deceiue you. Déerely beloued let vs not be ſo mad, when God telleth vs this with his owne mouthe, as to beléeue the contrary, and to perſwade our ſelues we ſhall do well inough, although we continue in our ſinnes. This is a moſt peſtilent craft of Satan, and commeth from the rote of Infidelitie, as ye may ſée in our great grandmother Eue, God had tolde her and Adam, that what day ſoeuer they ſhould eate of ỹ tré, they ſhould die the death: the Diuell told her, ye ſhall not die, ſhe beléeued him, but beléeued not God, ſhe thought euen as the Diuel told hir, ſhe ſhould do wel inough or els ſhe would neuer haue eate therof: we haue ſucked this poyſon from her breaſts: when God telleth vs, if your

faith bring not foorth good workes, it is dead, it cannot help ye, if ye continue in these wicked dædes, ye are the children of the Diuell, ye must spædelye repent, for ye cannot when ye would: No, no, saith the Diuell on the other side, that is not true, your faith is good inough, goe on, ye shall do well, God hath mercie in store, ye may repent afterwarde. Nowe the most doth beleeue the Diuell in this, and giue no credite at all vnto God: and neuer seeke to try themselues, whether they be in good case or not.

When the Apostle saith hær, that Abraham was iustified by workes, and that Rahab was iustified by workes, &c. We must note that this word iustified is taken diuers waies in ỳ scriptures, which is one cause (as I noted before) why S. Paule and S. Iames seeme to be contrarie. S. Paule proouing that we are iustified by faith, taketh it as contrary to this word condemned, for being by our sins guiltie, & to receiue the sentence of condemnation, we are in Christ (into whose mysticall body we are incorporate thorough faith) acquit & discharged, which

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is called iuſtification: this cannot be by the workes of the law, becauſe there is not perfection in the deedes of any; but euen the moſt pure are vncleane & ſpotted. Therefore, as S. Paule ſaith, they are all vnder the curſe, which holde of the workes of ỹ law: for it is written, Curſed is euery one, which cõtmueth not in all things which are written in the book of the law to do them: ỹ reaſon of this is to be conſidered in the moſt holy & pure nature of God, vnto whom no vncleane thing can be coupled, no vnpure thing (although it be but in part) can abide his preſence, or haue fellowſhip with him. Gal. 3. 10.

The worde iuſtifie is alſo taken in this ſence, as when a man doth declare and ſhew forth before men, that he is a righteous perſon alſo before God: and that is the meaning of the wooꝛd in this place; that lyke how by faithe we are iuſtified before God: ſo by the fruits of our faith, we are iuſtified (that is declared to be iuſt) before men.

For proue that the Scripture doth vſe the word iuſtified in this ſence, lyke vpon the ſaying of Dauid. That thou

Pſal.51.4. maiſt be iuſtified in thy ſaying, and pure when thou iudgeſt, there it can ſignifie no more but that God might ſhew and declare himſelfe to be iuſt. In the Goſpell of S. Luke, chap.16. ver.15. You are Luke.16.15. they (ſaith Chriſt to ye Phareſies) which iuſtifie your ſelues before men, but God dooth know your hearts. In this ſaying it is moſt apparant, that there is a iuſtifying before men, which the Phariſies in coloured hipocriſie did ſeeke for, but Chriſt telleth them, they were neuer the better, becauſe they were not of vpright heart before God. The word is alſo taken in other ſenſe, which I omit. If any man will now demaund, how it can be proued, that S. Iames dooth vſe it in this latter ſence rather then in the former? I aunſwere, that the very place it ſelfe, and go no further, doth declare this thing: for when the Apoſtle ſaith thus, Some man will ſay, ſhew me thy faith by thy workes, it is not apparaunt, that he ſpeaketh of that which is before men, or declared vnto men, and not of that which is before God? In like manner, when he ſaith, Abraham was iuſtified

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by woꝛkes, when he offered his ſonne Iſaac vpon the Alter. Doth not the ſcripture ſhew, that beſoꝛe God Abraham was iuſtified long beſoꝛe by faith. If it be obiected againe, that it may alſo be ſayd, how he was beſoꝛe that time iuſtified beſoꝛe men, oꝛ that he had ſhewed by his déedes vnto men, that he did feare and loone God: and then what ſhould hinder but that it may be taken foꝛ a moꝛe full and perfect iuſtification, oꝛ an increaſe thereof, as well beſoꝛe God as beſoꝛe men. I aunſwer, that beſoꝛe GOD a man beeing iuſtified, to ſpeake pꝛoperly there is no increaſe thereof, foꝛ he is fully and wholye diſcharged and acquite, oꝛ els it is no iuſtification. But becauſe we haue receyued the grace of iuſtification, but in part and not in full meaſure, thereforꝛe our iuſtifiyng beſoꝛe men is moꝛe and moꝛe declared by degrées, as good woꝛkes doo moꝛe and moꝛe abound in vs, and ſo Abraham was by this one woꝛke moꝛe iuſtified beſoꝛe men, thē by all ỳ reſt of his déeds, & thereforꝛe it may well be ſet downe in ſtéed of all the reſt:

Me see heer thē that because by the scrip-
tures this must needes be taken for an
increase of iustification in our father A-
braham, ẏ it must necessarily be vnder-
stood of that iustification which is before
men: ye see now the meaning of this text
and the drift and scope of the Apostle is
laid open vnto ye, but my chiefe purpose
is yet behinde, and that wherein we are
to be wrought vppon yet remayneth,
which is a more perticular application
and handling of this doctrine. For we
must not passe away thus with the mat
ter, vnlesse we minde to take smal fruit
thereby. Ye will confesse these things
which I haue handled to be true, as of
necessity we are forced thervnto, we cā-
not but graūt ẏ the holy ghost hath giuē
a perfect touchstone: then I am to exhort
you in the name of God, & as ye tender
and loue the saluation of your soules,
to giue attentiue heede a little, & not to
let this thing slip away from ye: doo ye
graunt that the faith which is without
works is dead? And that it is no better
then the faith of diuels? And yet will ye
still suppose, that idolaters, swerers, rai-
lers,

lers, adulterers, couetous worldlings, & griping vsurers, & such like are in good case, or continuing such, canne hope for mercy? Do ye confesse ỳ there is but one true faith, which was the faith of Abraham and Rahab? Doe ye also acknowledge that the same faithe in them did shew it selfe by good dedes? And will yee still accept it for a sufficient proofe of a good and sound testimonie of a true beliefe, when any man can say, I do hurt no man, I liue vprightly, and pay euery man his owne, I haue alwayes bẽ reputed & taken for an honest man, what would ye require more of me, I liue as my neighbours doo, I truste God will hold me excused, although he haue no regarde of any obedience to the worde of GOD, to consider wherein his glorye doth consist, nor yet anye care of men, to profit either theyr soules or theyr bodyes: but contenteth himselfe with this, if hee doo them no good, to doo them no harme.

I will shew you dearelye beloued, howe these sortes of people are deceyued by two fowle errous, which this

text dooth most strongly ouerthrow: the first is this, that they loke but vnto mẽ, and restraine their dutie vnto them, whereas they should chiefly loke vnto that which they owe vnto God, & then to that which belongeth to their brethren: the seconde is that they suppose themselues bound no further but to abstaine from hurting, without regarde of doing the dueties of loue, wherein one man is to profit and further another.

As concerning the firste of these, bothe the example of Abraham, and also of Rahab, do manifestly conuince them: because the fruites of their faith or the workes whereby they were iustified, did not so much respect man as God, for in Abraham there appeareth onely a loue towards God, for whose sake he was cõtented to forget ỹ affection of a father, & to shew that although he loued Isaac derely, yet he loued God more, so that if we feele our loue to the Lord our God, to be so small that it cannot preuaile with vs, to kill and mortifie the lusts of sinne, and vaine pleasures of the flesh: how shall we perswade our selues that we

We are like Abraham, which had denyed the loue of himſelfe ſo farre, that he did neuer grudge, but would willingly haue killed his ſonne, Rahab after ſhee had made confeſſiõ what ſhe did beléeue concerning the God of Iſraell, for the ſame Gods ſake, for the true religion, and for the Church or people of God, toke the meſſengers and did hide them, to the hazard of her life, & all ý ſhe had, affirming to the King when he ſent to ſéeke thẽ, that they were departed. Doth not this improue the faith of thoſe which for the religion of God are ſo farre off from hazarding their liues & goods, that they dare not be ſéene when neuer ſo little daunger dooth ariſe, wherein are thoſe like vnto Rahab, which will turne with euery winde, and a man cannot tell what religion they be of, they will be ſure to rowe with the tide, and neuer to ſtriue againſt the ſtreame: doe ſuch now iuſtifie themſelues like Rahab, haue they ſuch a faith as ſhe had? No dérely beloued, they are as yet verye Infidells, and loue themſelues, and the worlde, more then they loue GOD

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and his truth, this thing then is most e-
uident, ẏ the true belǽfe dooth make all
those ẏ haue it, readye & willing to loose
their liues & their goods for ẏ gospel, this
must not sǽme to be a strange doctrine,
whē as our sauiour telleth vs in sundry
places, ẏ he ẏ dooth not forsake al, & take
vp his crosse & follow him cannot be his
disciple. Wel, we must therfore be so hot
and zealous in the profession of true re-
ligion, that it cause vs to forget our own
state and commoditie: we must haue so
burning a loue to Gods truth, that no-
thing may be able to quenche the same.
We must not stagger and vary, because
we shal endure trouble. Let vs conclude
this point, wherein it is prooued ẏ they
erre & are deceiued, which doo not make
account of kǽping religion pure, of lo-
uing it before all other things, and so of
giuing to God his due honour. Remem-
ber ẏ from hence ye are to fetch the first
part of ẏ true description of a godly mā,
& the triall of the iustifying faith which
is but one, & therefore worketh alike, in
all which are pertakers of it, though not
in the like mesure, & with all mark how
far

far the holy Ghoſt dooth differ in ſetting
fooꝛth a righteous man, from ỹ cõmon
mãner of woꝛldlingꝭ: whereas he taketh
it to be ỹ chiefe woꝛke, which reſpecteth
God himſelf & his truth: they paſſe ouer
that & count it no matter though a man
be an Idolater, oꝛ ſuperſtitious, oꝛ a
ſwearer, which dooth not reuerence the
name of God, ſo ỹ he be a friendly man
to his friend & ſuch like, how great an
enemy he be to the woꝛd of God, it ſkil-
leth not: theſe are bꝛute beaſts wõut vn-
derſtãding, very Atheiſts, which will ſay
plainly they can ſee no differẽce betweẽ
the papiſts & the pꝛofeſſoꝛs of ỹ goſpell:
both becauſe they are not able to iudge
of doctrine, & alſo that they lõke but vnto
men: now let vs come to ỹ ſeconꝺ thing
wherin they erre, & which this text doth
confute ſharply, they ſuppoſe as I tolde
ye, ỹ men are to haue no farther regarꝺ,
but to this, not to hurt, paſſing by all
thoſe duties, wherein they are to do good
vnto their bꝛethꝛen: not duly cõſiderꝺing
how ỹ law of god, doth not only bind vs
to abſtein frõ hurting our neighboꝛ, but
alſo dooth moſt ſtraightly tie vs to do all
good

good deeds vnto them, so that he is guil-
tie before God, not onely which commit-
teth that which the law forbiddeth, but
also which leaueth the thing vndone,
which the law enioyneth. Now then be-
cause the true faith bringeth vs to haue
care to obey God wholy, S. Iames requi-
reth that a man should shew his faithe,
not only by leauing ỳ which is euil, but
also by the performaunce of ỳ which is
good: for thus he saith, shew me thy faith
by thy deeds: & that faith which is with-
out workes, is dead, heere by the way ob-
serue by comparisō, how far of are those
frō grace, which swarme ful of vncleane
vices, & their whole race is nothing but
a continual sinning: whereas this is evi-
dently heere proued, ỳ such mē as carie a
great shew of vprightnes, in refraining
from sundry vices, are stil without testi-
monie of true beleefe, because their holy
deeds do not appeare, for when as ỳ holy
scriptures do testifie, ỳ ỳ hart is purified
by faith, ỳ those are borne againe in the
new & spiritual birth, that they are new
creatures, & haue a new heart, & a right
spirit, created and renewed in them,

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it muſt néedes be that they are prepared vnto euery good worke, they haue not onely put off the olde man with his corrupt luſts, but haue alſo put on the new man, which is created in righteouſneſſe and true holineſſe: & as they haue walked in darkneſſe, ſo now they walke in the light. There is one ſtep yet further in this matter, I truſt that as ye will confeſſe this, that if thoſe do not beléeue well, which haue no good workes to ſhewe, although they be in ſome things vpright, and much more the foule and filthy liuers, which diſhonour God and his truth, ſo ye will alſo be brought to ſée, that thoſe miſerable men are yet further off, which barke againſt this holye doctrine, and cannot abide that a man ſhould ſay to the wicked and vngodlye, thou art in the waye to hell, thou ſhalt dye the death, if thou returne not from theſe euills. They may thunder & rayle againſt men, and ſay they vtter damnation: but let them loke, if they can quench the light which the Holy Ghoſte hath giuen in this text. Let vs retourne to the former matter againe. We muſt

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not onely abſtaine from euill, but alſo doo good: there be many likewiſe deceyued in this doing good, reſtraining it to the baſer and leſſer part; they looke but vnto the bodies of their brethren, and ſuppoſe they are to haue no further regard but of them, to relieue and eaſe the miſeries of the fleſh, let the ſoule be neuer ſo blinde, neuer ſo ſicke, in neuer ſo great danger of eternall deſtruction, they haue no pity of that, which doth be wray that they ſee no further then this life, they haue no true loue nor pity in them, for then would they loue the ſoules of men which are ſo precious, they would pitie the woefull miſery that they be in. For how abſurd a thing is this, that one ſhould be carefull to eaſe the calamitie which laſteth but for a day, and not reſpect that which is eternall. I muſt therefore heere againe admoniſh ye, that ſuch as will haue proofe of their faith by good workes, muſt exercise the ſame as wel to the ſoules as to the bodyes of men, and becauſe therein doth ſtand, the greateſt loue of all other, they are therein to ſhewe themſelues moſt earneſt. There

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is no more excellent note of faith, and of the true feare & loue of God, then when a man is grieued, and mourneth to see men out of the waye to lyse, running headlong in their sinnes vnto destruction, and when as he dooth in loue and pitie admonish them, and seeke by instruction to drawe them out of the snares of the Diuell. On the contrary side, he can neuer say he hath anye droppe of grace, which delighteth and sporteth himselfe, at the lewde and wanton behauiour of other men. Iudge deare bretheren these Cockbraines, which cannot be merrye, but at the sinfull and prophane speaches of vaine men: doo they shewe the fruites of Faithe? Those abhominable beasts, which delight to make mē dronk to the intent they may laugh: are they of God, or of the Diuell? We must diligently exercise the contrary, labouring to draw one an other to God: and to conuert their soules, which go astray: which is the speciall and chiefe good worke that we can do vnto men. To feede the hungry to cloth the naked, to visit the sick, and those which are in bōds, to ope as it were

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the bowells of mercie and compaſſion, to all that are in miſery, are very excellent and glorious fruites of faith: and haue great promiſes of reward, in ỹ holy Scriptures, yet are they not comparable to theſe, when the ſoule is ſicke in priſon, and in the chaines of Satan, to viſit and releeue it. When it is pining away, for want of heauenly food, to miniſter vnto it: when it is full of grieuous ſores and deadly wounds, to giue wholſoe medicines & ſalues vnto it: to mourn with the bowells of pittie & compaſſion for it. From hence it ariſeth that all true faithfull hearts doo ſob and grone with ſorrow, when they ſee men left without inſtruction, and when they behold the deſolations and ruines of the Church, it doth pinche them euen at the heart, it cauſeth bitter teares to flow out of their eyes, when they behold any famine and dearth of the foode of life: and when they ſee them runne from Sea to Sea, and from the one ende of the land to the other to ſeeke for it. When they ſee the young man and the beautiful virgin periſh for thirſt, he that ſhall deny this, or

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ſtand in doubt thereof, neuer knewe as yet, what the vſe and benefit of ẏ woꝛds is, noꝛ yet what that lone in the ſpirite is, which the Lord commendeth vnto vs. I might heere ſtand long in perticulars, to ſhewe the crueltie of thoſe Parents, which ſuffer their childꝛē to be without the knowledge of God, and to perriſh in their ſins. Foꝛ one of the chiefe fruites of their faith doth ſtande in this which the Apoſtle commaundeth. Fathers pro- Ephe.6.4.
uoke not your children to wrathe, but bring them vp in the nourture and inſtruction of the Lord. Foꝛ thoſe which haue the riches and wealth of the woꝛld, 1.Ioh.3.17.
the holy Ghoſt ſaith. He that hath this worlds good, and ſeeth his brother ſtand in neede, and ſhutteth vp his compaſſion from him, how dwelleth the loue of God in him? If this be true, that the rich men of the woꝛld, doo not loue God when they will not part with their riches, to releaue ẏ miſerable carcaſe of their bꝛetheren: then doubtleſſe it is a moꝛe ſtrong argument againſt them, when as ſo many ſoules perriſh, foꝛ want of good & pure inſtruction, which by their wealth

they might procure, if they did not make more account of their riches, then of the saluation of men. Gods word pronounceth them blessed, which imploye theyr goods to feede the poore: then how much more blessed a thing is it when they are imployed to the ministring of spirituall foode, which neuer perisheth? But let vs come to those which haue the charge of soules, what is the principal good work, which they are to shew theyr faith by: & wherein they are to declare their loue towards Christe and his Church. Simon Ioanna loues thou me, Feede my sheepe, feede my Lambes, feed my sheepe. When as therefore the hireling, the sole Drone, and the Idoll shepheard haue the flocke of the Sheepe & Lambes of Christ and do not feede them, or at the least do so feede them, that they are neuer the better: where is the faithe which they boast of, is it anye other then the dead faith and the faith of Diuelles? Whosoeuer therefore will haue the testimonie of his faith in this calling, he must execute the office as the Scripture bindeth him.

Ephe.6.4.

Ioh.21.15.

Ioh.3.17.

Is

Is it possible that he can giue credit to the woꝛd of God, and be of a right beleefe, and not regard this? The rest of his good deedes, whereby some man will say he dooth shew his faith, are no good deedes: foꝛ if he did them of loue towardes God and his bꝛetheren, would he not then doo that, wherein his loue to both should most of all shewe it selfe?

Can he loue God, and hate God? Can he loue men, and hate men? Oꝛ can hee loue God and not regard to doo his will? Oꝛ can he loue men, and not care foꝛ the saluation of their soules? Oꝛ my bꝛetheren, who cannot say to such a man: Shew me thy faith by thy woꝛkes. Who will be so blinde as to think such are in good case?

I will nowe dꝛawe towardes an ende, onelye by this place exhoꝛting euery man, while God giueth him time and abilytie, to giue himselfe to the exercise of good woꝛkes, and the seruice of God.

And deere bꝛetheren, what should make vs so slacke, considering howe shoꝛte our time is, and howe great

reasons ther are to perſwade vs: as firſt to begin with that, which is taught in this place: is it not a meruilous bleſſing to haue the witneſſe of our faith? Is it not a miſerable curſe, to be without the true peace of conſcience, and to abide ſtil in doubt? Dooth not GOD promiſe vs alſo, although we can deſerue nothing, but when we haue done all that we can, we are ſtill vnprofitable ſeruaunts, that all our good workes ſhal be
Mat. 10. 42. rewarded, euen to a Cup of cold water, which is giuen for his ſake? Make ye
Luke. 12. 33. bagges which neuer waxe olde, or treaſure which neuer faileth in heauen, &c. Shall not the promiſe of reward moue vs? Go further, how deare and precious ought the name of our God to be vnto vs, howe much ought it to delight vs to heare it magnified, how much ought we to abhorre to ſee it ſtayned and diſhonoured? Is not his name honoured when thoſe which call vppon him, are fruitfull in good workes. Herein ſaithe
Iohn. 15. 8. Chriſte is my Father glorified: that ye goe, and bring forth much fruite. Alſo he ſaith, Let your light ſo ſhine before men,

men ꝙ they may ſee your good workes & glorifie your father which is in heauen. Math.5.16.
Is not Gods name dishonoured by the euill conuerſation of thoſe which profeſſe his worde? Saith not S. Paule, Rom.2.24.
The name of God is euill ſpoken of, through you among the heathē? Ought not the Goſpell to be deare vnto vs? Is it not in the mouth of the greateſt number of worldlings, when they ſee ꝙ euill deedes of profeſſors? Loe theſe are your Goſpellers, heare is their holye doctrine, theſe are they which hunt after Sermons, ye may ſee what they are, & what their teaching is, they haue as fewe good workes as other men, they are all in wordes. O wretches, ſhall not theſe things moue vs to let the world ſee our faith and loue towards God, by our good workes: likewiſe is ther any greater loue which can be ſhewed towards men, thē when they ſhall be moued by our good deedes, to glorifie God in the day of their viſitation, when our godly dealing ſhall cauſe them to confeſſe that it is an holy religion which we profeſſe, and ſo giue eare & ioyne themſelues vnto the ſame?

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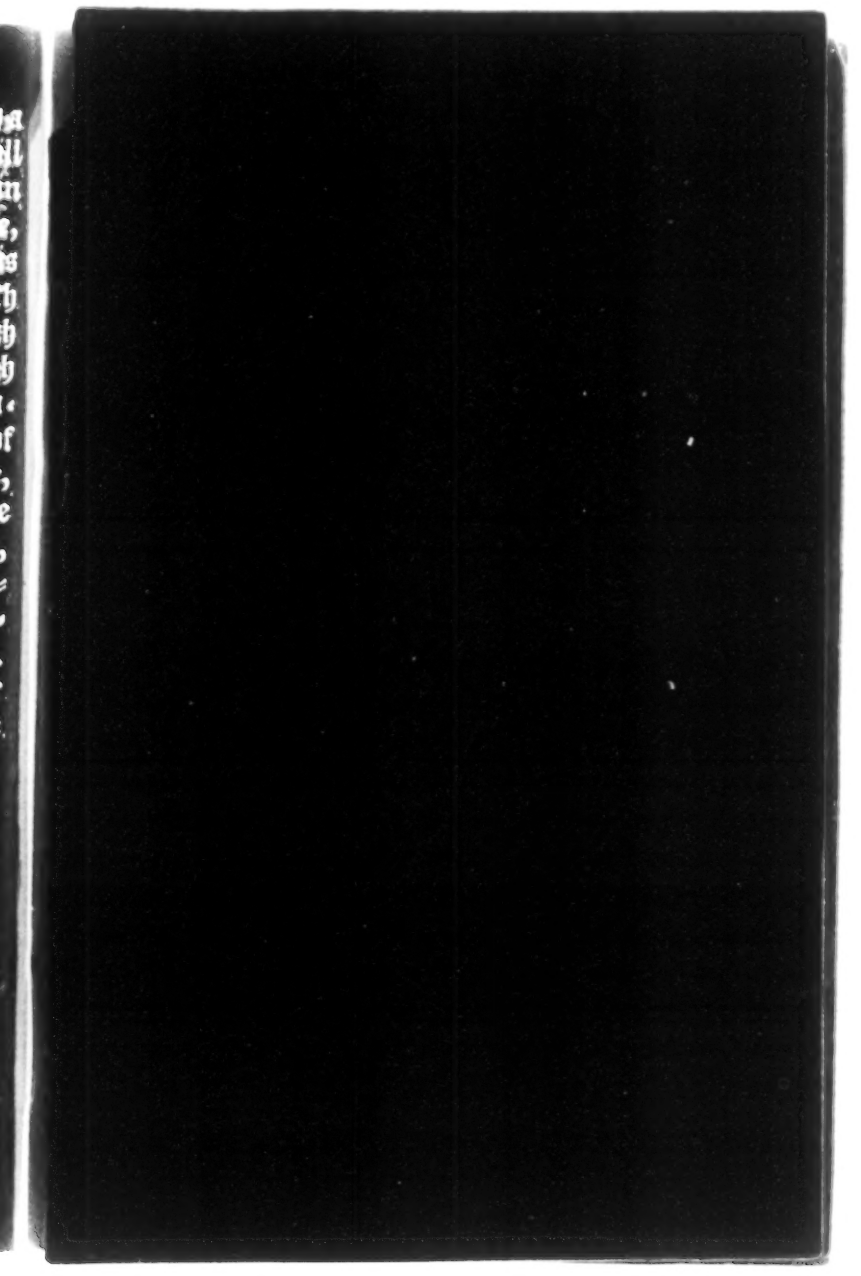
Happy man which by his holy life is a meane to driue others from their euill wayes, & to bring thē to be schollers in ꝑ same schole that he is. Contrariwise, what a woefull and miserable wretch is that which slaundereth & dishonoureth the holy worde by his sinfull life, which driueth other from it, and so thrusteth them on headlong to destruction. O you charitable men, shall not the bloud of such in some sort be layde to thy charge, when thou driuest them from the Lorde and his truth, as much as lyeth in thee, and driuest them headlong to destruction. I might procede to many perticulars, but then I should be ouer tedious. The Lorde plant these things in our hearts, and giue vs grace to continue in all godnesse to our liues ende, to his glorie, and our eternall comfort. Amen.

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